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L. P. Mercer Jr.

The Preacher's Note Book

One Hundred Studies for Sermons

By Sunny P. Mason.

The Sower Soweth the Word.—Mark iv: 14.

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Intercessory Prayer.

John 17: 9.

"I pray for them .... for they are thine"

In the life of our Lord two things continually claim our attention

1. Communion with the Father
2. Intercession for others

John 17: Luke 23:34; Gen 18:23:33.

What therefore occupied so large a place in the life of the Saviour must have important uses in the lives of them that are saved

I Consider the principle of use in Intercessory Prayer

1. Religion involves union and communion between God and man; thus prayer as a means. Ps. 65:2

Not as affecting God, but man, the posture of a recipient; accompanied with a species of revelation.

2. Religion involves also the love of good to men from God; thus prayer for others as communion with God concerning them..

Two distinct relations of the soul (a) to God above (b) to the neighbour without

II Specific uses of intercessory Prayer.

1. To develop, define, correct and sanctify the love of the neighbour. not to make God more willing; not to instruct him; but to put the mind in a position to be moved instructed, determined.

(a) Let him who has never prayed for wife or child try it; he will be surprised at the new relation in which they stand to him and to the Lord

(b) Let him who is slandered and despitefully used - try it

(c) Try it for the uncongenial people you are compelled to live with.

(d) Try it for the State - the Church.

2. These uses are subjective: there are others which affect directly the object of prayer.

(a) Spiritual activities create a sphere extending to all around

(b) They reach up to Heaven and affect those combinations by which the will of God is done - in an atmosphere more quick than that electric fluid which by the faintest impulse at any point reports the tick at every station in a circuit of 1000 miles.

The Hem of His Garment

Matthew 9: 20-22.

A most interesting and practical representation of mans need, and of the way the Lord meets it in His operation through our co-operation.

I Her disease is ours - waste of Life

The Lord is the only Life - we are recipients We receive his Life into fallen and disordered faculties, and direct it into wrong and sinful activities. The life which should come to useful ends is wasted in morbid and diseased endeavour.

II Her approach to the Lord illustrates what ours should be.

1. She did not wait for the Lord to do something.
2. She did not call upon him to pause in His mission of mercy, making herself the centre of his care.
3. She had faith if she should do what she could, He would do His part. If she used the power given her, she should receive power from Him.

III Her act represents what we all may do - touch the Hem of His Garment.

The written word is the Lords Garment its spiritual contents is His vesture "woven from the top, throughout without seam"; Its Holy letter is the outer Garment, and its very lowest precepts of righteousness are the "Hem" by which its higher meanings are bounded and fixed. In it, the Word which is with God and is God, is clothed and brought down to our touch; by it His virtue descends accomodated to our need.

<u>We touch the Hem</u> when we bring our lives into contact and conformity with the literal precepts of his Word.

IV When we put forth the power the Lord gives us to do thus what He commands we receive <u>a new power</u> - His divine virtue enters into the believing and obedient life, healing, transforming and regenerating.

Then we know that we are healed and the Lord knows that we have touched him.

<u>Blessing according to Faith</u> - Matt. 9:29.

Faith is the belief of the Heart. According to the nature of the truth believed and the earnestness of love and obedience, does man receive from the Lord. This is of <u>mercy</u>, but it is <u>law</u>.

The Centurions Faith

Matthew 8: 5-13.

How many palsied people there are in the Church! The natural man is a servant and ought to obey the behests of the spiritual man within; but how many find it palsied and helpless to carry into effect the motives and purposes of the new formed will. Rom. 7: 22-24

We may find a lesson of value in the conditions of faith exhibited by the Centurion (vs. 8, 9)

I Humility "I am not worthy" The first step is to realize that we have no ability in ourselves, of ourselves. "It is the Lord who worketh in us."

II Faith in His Word - "Speak the Word only" Do we believe that in the Lord's Word is the power of its own fulfilment! We need, not faith in something to be done without our co-operation but faith in the Lord as giving power to do what he commands and directs. His Holy Spirit goes with His Word; what He commands He gives power to do always.

III Mental Discipline as represented by this Captain of a trained soldiery

The Holy Spirit works through mans faculties and by the use of means, the rational faculty should have.

1. The Will under control so that when the judgment says "Go, he goeth"
2. The understanding so that its thoughts "come" when called.
3. And the executive faculties so that they "do" what the mind directs.

Such mental discipline is possible to whoever will take the pains to acquire it; and it is blessed in all who have faith and humility to use it.

Stretch forth thy Hand

Mark 3 : 5

Every Divine Command carries in its bosom the power of its own fulfilment, in whosoever wills and believes.

We are very much like the man with a withered hand. unable to carry out in the life what we purpose in the will. This power the Lord imparts to those, who being instructed will and endeavour to do.

"Stretch forth thy Hand"! We should have said "Lord How can I"! It is withered.

He took the Lord at His Word. used what power he had believing, and stretched it out, and Lo! it was restored whole as the other.

Respect for Liberty of Thinking

Deut 24:6

The mills used by the Ancients (describe) Every household had its own mill in daily use; essential to life; Therefore no man allowed to put it in pawn, nor to take it from another. Time out of memory "The mill" has been the type of the thinking or reasoning faculty.

Men call deliberative assemblies "the mill" and their deliberations "the grist"; and we say as the final right and necessity for every man that "he must grind his own grist"

Apply the law of the mill-stones to the spiritual life of man in illustration of the obligation and liberty of thinking for one's self.

The Lord gives by revelation. the wheat that man by attention and thought, by affection and rational study may think out its application to lifes duties and uses.

The grain is "The Word", but to apply it to Life, man has to do his own thinking. The faculty of thought he must use; its liberty he must not give away; his right no man must take away, - "for he taketh his life to pledge."

1. Importance of Thinking truths. Man can not be led to do the will of God from love and life except in freedom according to reason. He knows truths really, only when he thinks them; He lives them, only when he follows his own thought. One said to the Lord "What shall I do?" He answered "What is written in the Law" How readest Thou!

2. Man should never give away his right of rational thought. He should keep it free before God. He gives it to pawn, when influenced by the fear of man - the favoritism of party - the hope of gain or praise

3. Every Christian should conscientiously refrain from infringing another's right to think for himself.

We may help one another - declare truth of revelation - give reasons - but respect freedom and leave every man "to grind his own grist"

Knocking and Opening - Rev. 3:20. The Lord knocks by the drawings of His Love and instructions of His truth. Man hears when he inclines his heart; opens the door when he obeys.

Christianity a Personal Power

John 14:12.

Christianity is a personal power independent of conditions - i.e the Christianity of Christ and of the Gospels; not all that passes for it.

What is it? A doctrine and a Life

I The Doctrine of Christianity as taught by our Lord, confirmed in His Resurrection, illustrated by His Holy Spirit.

1. That Jesus Christ is God and the only God. The Father is in Him; the Holy Spirit is from Him. John 14:6,8,9. John 10:30. Matt. 28:18. Col 2:9. Rev 1:8.

2. That man is immortal and the Spiritual World is near. Death is but an incident of Life, not its end. They saw the Lord; they saw the Angels; they knew them present in the world, watching our race - to die is to sleep and awake with them in a spiritual world.

3 That the Word of God is true and capable of progressive revelation. The Lord fulfilled it; He opened in it the things concerning himself; He opened their understandings that they might understand it (Luke 24:25-27,45)

4. That man is a disciple of Jesus Christ and has opened in him a heavenly life,

so far as he looks to Him, and shuns evils as sins in his daily life (John 14:23; John 15:6-10)

II <u>What does it do for a man</u>? If he <u>lives</u> the doctrine

1. It brings him into Union with God. Religion involves two parties, and conjunction between them. There are two means of conjunction the Lords spirit inwardly given, and the truth given by instruction. If a man looks to the Lord Jesus Christ and does what He teaches he comes into Harmony and Union with Him. (John 15:7) "God and I are a majority"

2. It brings him into Harmony with himself. There is an external man and an internal, in conflict with each other (Rom 7:21-23 Matt 10:1-36).

He who looks to the Lord and shuns evils as sins against Him, is given power to overcome them and receive good. The love of self and of the world is brought into subjection to the love of the Lord and Heaven. (Matt 11:28 1 John 2:5)

3. It lifts him above conditions while he is in them and uses them. He sees the truth of things; recognizes providence and permission; can work in love and trust and is content

with his lot, knowing all things work for eternal good to those who work with the Lord. Heavenly character does tell. Faith and obedience cast out fear.

The Soul and the World

Mark 8:36.

Men of the World do not believe there is any such state. Do we?

The Lords appeal is from the good of natural life to the good of Spiritual life; to those motives which concentrate the will for the effort of natural culture in behalf of the exceeding value of spiritual culture.

1. The contract is between this life and the next. We are created to live for ever in a spiritual world.

This life is the seed-time; that the Harvest This, the preparation; that for maturing and perfecting.

2. The essential contract is between two lives open to us here and now.

Every mans "world" is his natural mind with its capacity to know, to understand, to achieve and to enjoy.

His "Soul" is the internal spiritual mind with its capacity to know etc. spiritual things

The manifest lesson of the contrast is the utter worthlessness of natural culture when standing alone

(a) Its tendency to do the devils work, and to destroy divine beginnings. (The lesson of History, civilization and art of the ages of Pericles and Augustus; like tendencies in the present day)

(b) worthless again, because of its utter loss after death. In the other world the understanding sinks to the level of the will and man knows and does only what he loves.

3. These contrasted lives are reconciled by exalting the Spiritual life to mastery and by the conquest of the natural life into obedience "Whosoever shall lose his life for my sake shall find it"

The Life of Faith

John 15:10

1. A living faith involves going to the Lord, for it is from him.
2. It involves learning truths from the Word, for what He teaches there, is the Commandment we are to keep.
3. It involves living according to truths, for thus only do they live in either heart or intellect.

Regeneration.

John 3:7

I The necessity of regeneration.

Man's first birth is natural, into the World and by means of it.

(a) There are higher and interior degrees of the mind to be opened by divine means and man's co-operation.

(b) The natural mind has to be converted, reformed and subjected to the spiritual.

II The means of regeneration. Faith and Life

The divine truth of revelation. "The water of Life" (John 4:14). Man has to drink of it, wash with it, or purify his life by the truth (John 15:3). A new mind is born thus from the truths of faith; and when man lives according to it a new spirit is given him.

III The stages of regeneration

It is likened to a birth, and to growth from a seed; it involves therefore preparation and development.

(a) Preparation begins in infancy. Into the innocent affection of childhood, trust in father and mother, love of the Lord, love of being taught, love of obeying the Lord, implants affections of good that remain

and return. Truths are then learned also, and stored away to return in later years.

(b) Conversion and reformation is when a man in rationality and freedom turns back from self-will and its conceits to first principles; and it progresses by thinking and willing truths as from the Lord, and compelling the life into obedience. Duty!

(c) Regeneration proper, then follows, when life and virtue from the Lord flows into man's will and faith, and transforms them by the renewing of the mind, and by internal unconscious processes - till inclination co-incides with duty!

Who is my Neighbour?

Luke 10:29

Everyone to whom I can be useful.

1. The individual man, with a difference according to character.

2. A Society and community, still more because it is a larger man and its good is the good of all in it.

3. One's Country still more and for the same reason.

4. The Church and the Kingdom of God most of all, because its good is most interior of all, and all other good depends on it and the highest good of all flows from it.

The conscious and unconscious work of Regeneration

Mark 4:26-27

Regeneration is compared to the processes of growth from seed. It involves both conscious and unconscious processes. The seed from which it begins is the Truth of the Word. "The Sower" "is the Son of Man" and "The Sower soweth the Word

1. There is something for man to do. He must receive the Truth into the ground of "an honest and good heart". He must weed out the obstructions by shunning what the Truth forbids as false and sinful; he must keep the ground in order by willing obedience.

2. There is something done for man; something he cannot do. The Lord only can give Life and increase. The seed springs up and grows "He knoweth not how".

The Lord will do His part, we have only to fulfil conditions.

Knowing Things Eternal - John 7:17. There are two sources of knowledge apparently different, yet co-operating to one result: 1. The application of the intellect to grasp and acknowledge the truths of Revelation: 2. Simple and earnest obedience to the revealed Will of God.

The Parable of the Sower.

Mark 4: 3-8

The Sower is the Son of Man. He is the Author and giver of all truth. The seed is the Word which He reveals, and the sowing and reception is the insemination and growth of the truth in the understanding and lives of men.

The different kinds of soil represent the kinds and degrees of reception on man's part.

1. The wayside or highway, is a mind so fixed and hardened by its ways of going on that the truth never really enters it. There is no soil of love for the truth; it may be learned but it does not enter the heart.

The "fowls" or thoughts of heart indifferent to the truth, feed on it only to convert it to the favoring of themselves.

2. Stony ground, i.e. a rocky sub soil with a thin covering of earth, - superficial minds which accept truth with warmth and zeal without any self-examination and repentance. The underground character being unchanged. When "affliction or persecution ariseth", when any real self-denying obedience is required they are offended.

3. Among Thorns i.e into a mind preoccupied

with the cares of the world and the deceitfulness of riches and lust of other things. The Thorns are the false conceits and maxims of evil hearts, from which come cares and trust in our own prudence. Man cannot love and live the truth except so far as he shuns evil and its imaginations.

4. Good ground i.e. the ground of an honest and good heart, a heart frankly willing and desirous to learn that it may obey.

Some are indifferent, some hear but do not understand because they have no deep affection for a true life; some understand but do not live the truth because they do not shun evils as sins; but the true disciples hear, understand will and do what the Word requires them to shun and observe (Rev. 22:14)

The Spirit of a Divine Person

John 4:24

The Spirit which is God, is the Spirit of a Divine personal will and intelligence.
Any Spirit which you cannot define in the terms of personal love and wisdom is not God's Spirit.
Mans Spiritual worship is with will and thought, and implies intercourse and communion with a Person.

The Christian Warfare

Rev 12 : 11.

"There was war in Heaven" not the Angelic Heaven; nothing ever disturbs that, but the spurious Heaven which passed away. And as the Lord said "The kingdom of God is within you" so we may be assured that there is an imaginary and spurious Heaven of self-righteousness in most Christians which is only dislodged by warfare.

1. The Christian Life well begun even, is still a warfare. The idea of the Church militant is not very popular to-day, but it is conspicuous in the Sacred Scriptures.

The drama of redemption is a conflict and conquest
The music of the Psalms is martial music.
The Redeemer of Men a blood stained conqueror (Is. 63)
He came to send not peace but a sword.
The seven promises are, each, to him that overcometh.
The apocalyptic scenes of judgment dissolving into the blessed vision of the Church triumphant close with this "war in Heaven."

2. The most serious conflicts of the Christian Life are not at all where we are apt to think them, in the gutter and mire of common sin, but in the imaginary Heavens of self-righteousness and self-complacency.

The Dragon does not stand for the common open sins of intemperance, adultery and theft, but for pious and moral respectability with selfishness and falsehood lurking within.

The Church of our day preaches almost exclusively against external sins and in behalf of external righteousness; and all those subtle self-persuasions whereby an external piety and morality is organized into a spurious Kingdom of God are untouched. This is the very Dragon itself!

(a) In theology that God is an almighty King who can be bought with a price, that sins cannot be put away, but covered up and forgotten

(b) In practice that piety, sobriety and morality are virtues and merits, worthy of the best in this world and Heaven hereafter

(c) While in fact, self love and the love of the world are the unacknowledged and unexplored fountains of lusts and sins. The war needs to be carried into this spurious Heaven of self-content and falsity.

3. In this interior warfare self-content and self-deceit are only overcome by "the blood of the Lamb". What does that stand for?

(a) The Lords temptation, combats and victories, by which he took to himself power that He might impart it unto us (The Lords work not a substitute for ours, but the means by which He enables us)

(b) The blood of the Lamb is spiritually the Divine truth which He lived and by which He overcame in His temptation combats.

(c) When man shuns evils as sins, in His name, by the power of His truth; where He knows himself to be only evil and the Lord alone good, and examines his deeds and motives to reject and put away actually and by combat evil as sin - then, he has part in the true vine, the life blood and virtue of the Lamb courses through his life and overcomes by exclusion the subtle powers of darkness that revel in High places. (Rev. 21:7)

<u>Adam and Christ</u> - <u>1 Cor. 15:21,22</u>. As by the corruption of Human nature through the fall of the most Ancient Church spiritual death came unto the World. <u>So also</u> by the assumption of Human nature and its redemption and glorification in Jesus Christ comes spiritual resurrection and Life eternal.

The Bible; What it is; How to use it.

John 6:63

The Bible; What is it? It is the Word of God. It is to be used as a Book of Divine Parables.

I. Its inspiration arises from the fact that God speaks it. Every Divine work is distinguished from man's work in that it has an internal organization and form receptive of life and capable of development from within. Man may fashion forms, he cannot make them live and grow, because he cannot give them Soul or inner spiritual organization receptive of Life from God. So, when God speaks, His words "are Spirit and Life" - have an inward spiritual idea receptive of the Divine Spirit. Such a revelation must be parabolic; i.e. in the earthly story a Heavenly meaning.

1. Man needs a revelation

2. It must contain a spiritual meaning. (only by clothing itself in an inner garment woven from the fiber of angelic thought, and an outer garment from the ideas of human thought, can the Word which is with God and is God come to men.)

3. This is the claim of the Scriptures.

- "The words that I speak unto you are spirit and Life"

- "Without a parable spake He not unto them."
- Psalm 78: "I will open my mouth in a parable" - then follows a summary of the History of Israel.

4. It is the testimony of tradition. The apostle taught that "the Spirit giveth Life", that the flood, Hagar and Ishmael &c were allegories; that Jerusalem is the type of the Church and Heaven &c. The Apostolic Fathers taught that the Scriptures contain an internal sense and endeavoured to expound it.

5. It is the witness of faith - Christians have always in proportion to the reality and vitality of faith - seen parabolic meanings and personal applications in the histories of the Word; in the Psalms, in the story of the Lords life. When the "letter" of scripture is regarded apart from its "spirit" as a literature; faith dies (2 Cor 3:6)

II The Power of the Word arises from the fact that its internal spiritual meaning is settled forever in the Heavens (Ps 119:89) and the mind of God indwells in it and evolves its meaning according to faith. When man reads the Word in its letter Angels are present with Him and His mind is brought into union with the Lord and Heaven.

III The use of this Doctrine

1. It establishes the true character of Scripture as the Word of God, and expression of Divine ~~mean~~ mind.
2. It establishes faith by lifting it out of the arena of scepticism and the study of criticism to hear what God the Lord will speak.
3. It gives validity to the devout reading of the Word in its Holy letter. Since it has a Soul and the Spirit of God is in it, and with it, we may read it in faith, expecting a message from Him, with the prayer "Open thou mine eyes to behold wonderful things out of thy law."

Easter Sermon

Because I live ye shall live also" - John 14:19.

The lesson of the day is Life: the one only Life, making the most of life for all according to the laws of life. Not only the Church with her lessons and prayers and thanksgivings proclaims the glad tidings of immortality; but the bursting egg, the budding plant, the inventions of art in the reproduction of natures symbolism, bestowed from hand to hand in token of the stupendous thought

that life is pregnant with progress and blessing, as morning follows night, as spring waits upon the frosts, and bud and blossom burst their bonds by a power of life within them.

I bring you a more glorious token in the Gospel of the Lords resurrection as its meaning burst upon the disciples. It taught them
1. The Lords presence and power of revelation and guidance is real and continuous; not dependent upon incident or accident, not upon our motives and ambitions, but upon His Eternal Will and merciful purpose.
2. The Word of God is true, is mighty and shall accomplish that whereunto it is sent.
3. The World is not swinging on, urged by blind forces, but is the Lords own World; and all things - evils, mistakes, the devices of sinful men - all are made to do His will. "The wrath of man shall praise Him, and the remainder (which cannot be over-ruled to good) He will restrain.
4. We are beset by the influences of an unseen world, more potent a thousandfold, than those we see and seem to control - a world in which He is King; and by the unseen influences of which, He operates upon our lives.

The Beatific Vision.

John 21:7

The Scene on the Lake.

"I go a fishing" - the purpose of the disciple to acquire truths from the World and the Word for the nourishing of spiritual life.

"Have ye any meat?" "No"

"Cast on the right side" Study and teach from desire for the good of life to the practice of a good life.

1. They only see aright who see the Lord in all things.

Creation - Divine Love and Wisdom in an image.
History - Divine Providence with the race.
Life - Divine Providence with the individual.

2. They only see the Lord, who love! John!

No light without Oil; no power without fire; no breathing without pulsation. Love directs impels, clarifies sight.

3. Those only love who know that the Lord loves them. "That disciple whom Jesus loved."

You cannot command love; it is begotten of the Divine and only love "We love God because God first loved us."

4. The love which reveals the Lord and clarifies sight is realized in obedience "If ye keep my commandments ye shall abide in my

love: "If thine eye be single thy whole body shall be full of light". The pure in heart shall see God.

The name of Jesus.

Matt. 1:21. Rev. 22:16

I The meaning of the name - Jesus; Joshua; Jehovah - Hoshea, Jehovah the Saviour.

A true name expresses the character, nature, meaning of the person. Even in our thoughtless and arbitrary use the name of a person stands for all that we know of him! "It is the mans own symbol" - "The soul's picture in a word". How much more a revealed name - God-assumed and Angel-spoken!

Jesus! the quality of God with us; the infinite love of saving.

II The import of the Name as to the Lords work for men. It is the quality of all the Lord gives and does - this love of saving.

1. The love of saving men from sin was the very being and meaning of the incarnation. Why did Christ come? "That they might have life and have it more abundantly"

2. This is the quality and meaning of the

Word of God. Why have we a written Word? To teach History? Schemes of Government? The Glory of God? Not at all; but to save and to bless.

3. This is the quality and meaning of Providence. What is it this providence that besets us before and behind? It is love - hiding itself in discipline - but revealed at last.

III It's import as to Christian Life. Not my catechism of faith alone; not my Church, not piety and profession; but salvation - "health", order, conformity to the law of life, that the love of God may be in us a life eternal!

Reconciled to the brother - Matt. 5:23-24

"Gift" is worship - "aught against thee" is enmity hatred or ill-will which one sees in himself while in the act of worship - to "leave the gift" is not to withdraw from worship, but to be "reconciled" by putting away from the heart all enmity hatred and ill will - then to "offer the gift" is to acknowledge that this also is of the Lord working in us to will and to do. (It is not what others think of us that is "against us", but whatever of evil

we cherish toward them; to put away the evil feeling is to be reconciled to the Lord and thus to the neighbor also).

Saving Faith

"If ye believe not that I am, ye shall die in your sins" - John 8:24

The essential and fundamental of the Christian Religion is (1) Faith in Jesus Christ, and (2) the remission of sins in His name.

I What is Saving Faith?

1. It is to acknowledge Jesus Christ from the heart, as God in His Divine Humanity.

Some to ask; why so important? Because He is the "fountain of life" and the only true object of the souls unsatisfied longings.

(1) No man is satisfied with himself. - Experience is the test of that fact; I by myself am full of passionate longings - "my soul thirsteth!"

(2) Not satisfied with things: not even with truths as higher things; but we long

for living beings.

(3). Not satisfied with persons - incomplete finite, mostly untrustworthy.

(4) Yet it is a Person whom we need "my Soul thirsteth for God, for the living God":

A person all sufficient - God.
A person apprehensible - God in Christ.
A person comprehensible - Christ manifest, teaching, working.
A person approachable and helpful. Christ, the hearer of prayer and the giver of the Holy Spirit.

This is what Jesus Christ is - the Infinite and eternal God in His Divine Human Person; not one of three; not a man sent; not an advocate with another; - but God with us, a Redeemer and Saviour to the uttermost.

2. Saving faith in Him is to believe that He is willing and able to guide and empower all who will to live well and believe aright

3. It is formed by Him in all who look to Him, learn what He teaches, and do it.

II Why necessary to remission of sins

Because - Man is born into hereditary evils, and loves them. What he is inclined to, he calls good. Therefore

1. He cannot see his sins - except from an acknowledgment of the Lord as the only good and what He forbids as evil.

2. He cannot fight against his evils, except from a will above his own and for its loves sake.

"Ye are from beneath; I am from above"
"Without me ye can do nothing."

Redemption and Remission of Sins

Luke 24: 46-47

The Lord came into the World and wrought the works of redemption that He might save His people from their sins.

I "Thus it behoves Christ to suffer and to rise from the dead" Why?

1. That He might redeem us from our "enemies and from the hand of them that hate us" (Luke 1:71) i.e. from the evil spirits of Hell who held men in bondage to

evils. (Luke 1:74-75) "In that He Himself hath suffered, being tempted, He is able to succor them that are tempted."

2. That He might glorify His Human to be the medium of power to men. "For their sakes I sanctify myself, that they also may be sanctified through the truth". "And I, if I be lifted up, will draw all men unto me.

II. "That repentance and remission of sins should be preached in His name"

1. What is repentance? mere contrition is not repentance. Mere oral confession of sins is not.

Actual repentance is to examine one's self; to see some one or more evils, done, intended or made allowable; to confess them as sins against God; to implore help to put them away, and afterwards to resist and cease from them.

2. Sins actually repented of and resisted are removed by the Lords redeeming power.

Forgiveness is free to all; but "remission" or removal of sins can only take place with man's consent and co-operation.

3. This redemption is absolute, within its own conditions. Sins are <u>remitted</u> - removed from their controlling place and power - in all who repent and resist them in His name. The promise is to all the <u>disciples</u>. "Receive ye the Holy Spirit: whatsoever sins ye remit, they are remitted unto them; and whatsoever ye retain, they are retained."

"Fear not; I am He that liveth and was dead and am alive for evermore, Amen; And have the keys of Hell and of death".

<u>Obedience the way of Life</u>

<u>Matt. 11:30</u>

So far as man uses the means provided the Lord operates in him faith, repentance conversion, reformation and regeneration.

1. Man can acknowledge the Lord if he will.
2. He can learn truths from His <u>Word</u> if he will.
3. He can live as the Lord teaches, if he will.

When once he is well-disposed and obedient the Lord works in Him to produce all good until the doing of His will is "easy".

Thou shalt have no other Gods before me

Ex 20: 3-5

Wherein in our conduct are we practicing idolotary? If not brazen images, nor nature, what then are we worshipping? A God of wealth or fame; or some pet scheme and creation of our own minds fashioning and forming? Or some human idol, whom we love more, or public opinion, which we fear before God?

1. Every mans religion is what His God is; for God to every man is what he regards as best and highest, what gives him the law of his being, and what he inwardly obeys in his doing.

2. This, moreover is never an abstraction. All his conception, thought, choice and love of what is true, right and good proceeds from his objective idea of their origin - the world, or himself, or the Divine Man who is God.

3. The full significance of this commandment therefore, is in the saying of Jesus Christ "in whom is all the fulness of the Godhead bodily, "whosoever is not with me is against me!"

Thou shalt not take the name of the Lord thy God in vain - Ex 20:7 The name of the God is all that by which He is known and invoked. They sin against this commandment 1. Who use the name of the Lord in customary and false swearing, and to confirm falsehoods and conceal evil intentions; 2. who profane the word and worship by which God is known (a) in jests (b) in scoffing and (c) in hypocritical and insincere piety.

Remember the Sabbath day to keep it holy Ex 20:8

The Seventh day, as the sabbath was representative of the Lords work of Redemption, His temptation combats and victories. When he came and fulfilled the representatives, He made the first day of the week (the day of resurrection) a memorial of His Redemption and a day for instruction in Divine things and the cultivation of love to him and to the neighbour 1. Man in this world a creature of routine needing times and seasons 2. The use of the Lords

day and of worship is not as an exercise merely to play out emotion, but as a time and an occasion to beget emotion 3. It is to be observed therefore, not from inclination and desire, but from duty and spiritual necessity and order.

Honor thy Father and thy mother - Ex 20:12

1. Respect and love for earthly parents. 2. Obedience to civil authority - 3. Love for the Lord and the Church - The Father and mother of souls - "That it may go well with thee" - upon these things depend the peace and order of life, the promise and happiness of heaven - our "land of promise"

Thou shalt not steal Ex 20:15

1. Theft. 2. Fraud, impostures, illegitimate gains, usuries and exactions. (short weights, short wages, bribes of friendship or party) 3. Claiming to one's self the merit and honor which belong to God only. The evil of theft enters more deeply into man than any other evil, because it

is conjoined with cunning and deceit; and only by shunning insincerity injustice and unfaithfulness of every kind as sin against God can he inwardly love sincerity, truth and righteousness.

Thou shalt not kill Ex 20:13 Neither in bloody act, nor in revengeful feelings, in hatred and ill-will, which if unrestrained by outward laws and penalties would run into the act itself. 1. Anger, hatred and malice are internally murder (Matt 5:21) All enticements to evil and injection of scandals against God and religion, are spiritually murder. 3. All hatred of the Lord, anger and rebellion against His providence is spiritually to "crucify the Lord afresh."

In your neighbor's vineyard you may eat grapes to the full, but not carry any away in your vessel. Deut 23:24. Among those of a different Church and religion, you may learn and accept their good work of love, but not confound their principles with your own.

Writing the Book of Life

Rev 1 : 11.

"What thou seest write in a book"

I Consider the marvel and blessing of books.

1. The permanence they give to thought
2. The compactness they give to thought.
3. The exactness they give to thought.
4. The universality they give to thought.

II. The Divine end and mission of the art of writing and book making - for the sake of the written word, the Book, that it may be the foundation of the wisdom of the Angels, and the source of instruction to man in the things of eternal life.

III. The end and mission of the Book. The Bible cannot love and think; its whole Divine purpose is that man may love and think and live the truths which it makes permanent, compact, exact and universal.

IV. What thou seest write in a book. Every man the Author of His book of Life. To see spiritually is to understand, to write spiritually is to ~~understand~~ inscribe upon the life - by doing, living - Our opportunity to see
Our obligation to write -

Divine Providence

Mark 10:29-30

A trifling sum scarcely worth mentioning - 1/10th of a Roman penny - one sparrow for half of a worthless thing; representing the lowest and least things of life as under the Fathers care

Divine Providence extends to all the particulars and the most trivial circumstances of life.

I What is Providence?

1. It is the Divine Love and wisdom of our Heavenly Father working in nature and in Human Life to produce the best possible.

Here is met and settled the first difficulty in the problem of providence - Nature seems to do all things of herself - the issues of Human Life seem to turn upon natural causes - The naturalist says: " I see no power outside of nature to account for life and thought."

There is none. The power is inside - the spiritual world in the natural - the internal mind in the external - The Lord operates not outside, but through the spiritual world into nature - through the

internal man into the external: Because what is highest is inmost in every part, therefore Providence is universal and particular.

2. Providence regards eternal ends, even in things temporal - the best not merely for time, but for eternity - not as we see it, but as our Father sees it.

3. The end involves freedom and rationality as a condition of Providence.

4. Therefore, Providence is of two kinds, one that goes before, prepares the way, provides and prospers - one that permits, goes after, over rules for such good as is possible

II <u>The bearing of Providence on the vicissitudes of Life</u>. They are foreseen and adjusted to the affection, bent and possibilities of every life. Not to coerce and over-ride its freedom; but to preserve develop and over-rule

III <u>How to get into the Stream of Providence</u>.

There is a stream and a current; we may row with it or against it. What is the secret? To refer all things to it - success, failure, change, doing what seems good and right attributing the result to Providence - accepting

it - enquiring its meaning, to begin again. Then all things conduce to the felicities of eternal life, whatever may be the appearance of the means

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Preparation for Communion

Mark 14: 12-16

The passover represented the marriage supper of the Lamb. The Holy Supper was instituted as a memorial of the Lords presence with His Church and His desire to be conjoined with the soul reciprocally. The Lord does His part; there is something for us to do. We may see our preparation represented in this Gospel History

1. He sendeth forth two - Peter and John - Faith and love; the determinations of the will and the thoughts of the mind, awaiting the Lords directions.

2. Go ye into the City. One thing we can do as easily as walking; we can turn our affections and thoughts to the things of Heaven and eternal life. Our Jerusalem is "above" the mother of us all, "the Holy City"

3. There shall meet you a man &c When we turn our thoughts to heavenly things there meets us the Son of Man, bearing the "Water of Life" in the earthly vessel of the sacred words.

4. Follow Him - feel, think, will and live as He teaches in His word; and he will lead you into interior states of spiritual contemplation, and

5. Show you a large upper Room - exalted "large" opening out to Heaven and the Lord; "furnished" with holy memories and states of love and truth, implanted unconsciously perhaps, but really in the inward man.

"There make ready"

"Thee we adore, O hidden Saviour, Thee
Who in thy sacrament dost deign to be;
Both flesh and Spirit, at thy presence fail,
Yet here, thy presence we devoutly hail."

The Gleanings for the Stranger Deut. 24:19-22

Each state of Life is a preparation for the next; be satisfied when you have reaped its harvest; do not go back to live over past states, leave them to those that come after.

The way of Salvation

Acts 16 : 31.

1. All men alike in this - they need to be saved, they need a Saviour.

2. The salvation offered in the Gospel is salvation from sin - sinful loves, sinful thoughts, sinful deeds - and not merely from consequences.

3. The Lord Jesus Christ is the only Saviour, unto whom "all power is given in Heaven and in earth"

4. To believe in the Lord Jesus Christ as here enjoined means to trust Him for Salvation; not merely in what He did in His Incarnation but in His present operation in our souls Such trust implies

(1) Conviction of sin and danger - one's own.

(2) Willingness to part with sin at whatever cost.

(3) Desire to walk in newness of life.

5. Saving trust in Jesus Christ is not merely a single act, but a habit of soul, in the exercise of which Salvation is progressively attained. Rev 2 : 10; 2 Peter 2 : 20-21.

6. The Lord is not only able to save, but willing. He invites us - "Come unto me"; He will teach us; "Learn of me." Matt 11 : 28.

"Love the fulfilling of the Law" Rom 13:10.
He who believes in the Lord Jesus Christ will love and obey him. He who loves the Lord Jesus will believe His words and do His commandments. The faith which loves and works is the only faith that saves.

"God in Christ - Col. 2:9 God is love and wisdom, or Goodness and truth in their absolute being - Jesus Christ is this love and wisdom clothed in a Humanity which they have glorified - the Holy Spirit is this love and wisdom going forth as the life and light of all souls. "For as the reasonable soul and flesh is one man, so God and man is one Christ." He who does not come to God in the person of Christ, and worship the fulness of love; wisdom and power in Him, does not come to God at all - "No man cometh unto the Father but by me".

Immanuel - God with us - Matt 1:23. God in Christ is a revelation exactly suited to our wants; He can be a subject of rational thought, and an object of rational love. To

know Christ is to know God; to love Him is to love God - not in His incomprehensible essence, but in His manifest love, wisdom and power - "God with us".

Let the Angels of God worship Him

Heb 1:6.

To Angels in Heaven as well as to men on earth, God, who in His essence is invisible, is manifest in Christ. They worship the invisible God in the visible God - for He is in Him and not out of Him. "He is Alpha and Omega, the Almighty

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Self Knowledge Psalm 139:23-24. A prayer that God will enable us to see ourselves as He sees us. First the heart, because the root of all sin is there: Second the thoughts, for wicked lusts take form in wrong thoughts; third, the conduct for it is in this that wicked desires and thoughts embody and confirm themselves

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The conversion of Peter.

Luke 22:31-32.

Note, 1. That the Lord knew the spiritual state of Simon and the effort of satanic spirits to destroy him. 2. That the Lord loved Him, and from love provided for his protection and safety 3. That he ordained him when he should be converted to become the instructor and strengthener of the Church. Peter is universally recognized among the disciples as the type of faith

1. The two fold character of faith; first of the self-confident intellect and second of the regenerate will, both exemplified in Peter.

Simon Peter - first called, named a rock, promised the keys, spokesman for the disciples - all that is beautiful and inspiring in human loyalty, hope, courage. Yet - rebuking his Lord, doubting His power, thrice denying; sifted by Satan till humbled and loving.

Faith - first of the intellect, necessary for foundation, knowledge, courage; yet self-confident, impulsive, unstable till chastened into obedience and trust.

2. <u>The mediatorial providence of the Lord</u>
Continual influx and intercession of His Spirit - "I have prayed for Thee". Note; that in all the eager self-confident even boyish profers of Peters loyalty, the Lords regards him with tender affection and looks through him to his conversion.

So of the faith of the intellect - the Lord does not despise it - neither mistakes its value; He watches upon its support, its chastening and "conversion".

3. <u>The function of a converted faith</u> as the guide and strength of spiritual principles "When thou art converted strengthen thy brethren".

Charity, or the spiritual love of doing good, is the life of religion; to guide and strengthen this love is the function of a converted and matured faith

To teach what is good to do - not what to think; but how to will and what to do

Confession of Sins

Psalm 32:5

Prominent among the conditions of forgiveness is the duty of confession 1 John 1:9.

1. In removing the disorder of sin man's voluntary co-operation with the spirit of God is required.

(a) The hatefulness of sin must be seen.

(b) He must be able to see sin in himself.

(c) There must be heartfelt desire for deliverance

2. Oral confession is enjoined and is necessary.

Conviction of sin - humility because of it. penitence and sorrow for it - and purpose of amendment are all drawn out, intensified and confirmed by means of confession made to God alone.

3. Confession should not be vague and general but special and particular.

4. Confession to God in the true spirit of repentance opens the whole soul to Him, and to the influx of His mercy and wisdom and strength.

The Miracle of Christianity

Matt 11:4-6

These are the signs of the Divine redeeming love of Jesus Christ; the outward manifestation of His inward and eternal works.

Christianity is a stupendous fact. Mark the evidences of its true character and influence! Down through the ages come the witnesses to the works of mercy and redemption imaged in these "signs" 1. The spiritually blind groping their way through the darkness, praying for light, have had their understandings opened by the touch of a Divine hand and rejoiced "Whereas I was blind now I see" 2. The spiritually halt and lame, unable to walk in the path of the divine commandments, have heard the divine words "Rise and walk" and have felt in every faculty of life the flow of a new ability. 3. The spiritually leperous loathing their uncleanness have heard the words of mercy which no man could utter "Be thou clean", and have walked among their fellow men worthy to be called the Sons of God. 4. The deaf have felt the Spirit that quickeneth, stirring their wills with a new desire to

hear and obey. 5. Dead in trespasses and sins, men have been raised to life 6. Those who knew their poverty of truth and destitution of goodness have heard the glad tidings of the power and riches of Christ. He who will humble himself to sit before the face of these works of Jesus Christ may see in them the present love, wisdom and power of God working the redemption of our humanity from the hells of selfishness and limitations and disorders of evil!

The Fall and Redemption

1 Cor 15:22

The fall of man was his lapse through disobedience from harmony with the will of God, into the love and worship of self; the resulting curse was the extinction of his spiritual love and faith in "carnal mindedness". Redemption is the Lords rescue of man from his slavery to sin, and the restoration of freedom "to serve him, without fear, in holiness and righteousness before Him".

1. Historically, the results of the fall.

cumulative, registering themselves in a deteriorated spiritual organism, increasing through a long line of tainted ancestry and culminating in human inability to throw off this bondage to the sensuous nature and the evil spirits operating through it.

2. Historically, Redemption was the work of Divine Love and wisdom operative in and through Jesus Christ to break up this bondage and to mediate the knowledge and power of God to man's reception

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Responsibility and Salvation

1 Cor. 15:22

1. Is man guilty for the sin of Adam? or responsible for original sin? No; for guilt is not transmissible "The soul that sinneth it shall die." (Ezek. 18)

2. Did the original fall of man then in no way affect posterity.? Yes; because a deteriorated spiritual organism, and thus tendencies and proclivities to evil

are transmissible. Not responsibility, but inclination.

3. How then, did the life and work of God in Christ affect this inherited nature of man? It restored all men to freedom.

(1) By removal of the dominating power of evil spirits through Christ's temptation combats and victories.

(2) By the glorification of Christ's human nature as the medium of the Holy Spirit of love and wisdom and power to human souls.

4. Was then such redemption only for those who believe? It was for all to the extent of imparting freedom and ability to all to be saved; it becomes operative only in those who being free to do so by His universal grace, look to Him and keep His commandments "working out their own salvation with fear and trembling"

In taking a birds nest, thou mayst take the young or the eggs, but not the mother Bird. Deut 22:7-8

Good thoughts are from Heaven, a man should appropriate them and use them: but should not think he originated them.

The work of God Incarnate

Rev 5:9

This Scripture brings clearly before us the nature, the means and the extent of the Lord's work of redemption

I The nature of Redemption "Thou hast Redeemed us to God.

1. By whom? The Lord Jesus Christ, the Word made flesh, God in His Humanity.

2. From whom? Not from an angry God "Thou hast redeemed us to God" - but from the power of evil Spirits (Luke 1:71-74; Heb 2:14-15)

3. To whom? Delivered from the enemy; restored to God "God was in Christ reconciling the World unto Himself.

II. The means of Redemption "Thou hast redeemed us to God by thy blood.

1. The blood of the Lord in a natural sense means his suffering and death; His temptation combats even to the passion of the Cross "He was tempted in all points that we are" and "in that He himself hath suffered, being tempted, He is able to succor them that are tempted".

2. His blood spiritually is the Divine truth by which He conquered. There is no power

in suffering, only the occasion for putting forth the power of the living Word.

III The extent of Redemption "Redeemed out of every kindred and tongue and nation"

1. The Angels announced the Savior's birth as "good tidings to all people" "Christ tasted death for every man". "God wills all men to be saved". The effect of His redeeming work extends to the ends of the earth.

2. But it becomes individual and effective of Salvation in him who becomes "a worker together with God, to will and to do of His good pleasure."

Life, not possessions - Luke 12:15

Even truths themselves are productive of evil, if one imagines himself superior to others, on account of them. The possession of truths, which are spiritual riches, is a serious responsibility, and the more truths a mans thinks he has, or wants, the more he should examine if they are made use of in the life. The soul cannot take its knowledge into the next life, except so far as it has been worked out in the life here. (Matt 7: 21-27)

Behold the Lord Deut 5:24

The Soul perceives the glory and greatness of the Lord, and hears His voice out of the midst of the Fire, when it is realized that He is pure Love and Wisdom, and that these are manifest in the Divine Humanity of Jesus Christ; and that is the only shape or form which Divine Love and Wisdom can assume to man and Christ the only God, and eternal life

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Cities of Refuge Josh 20:9. As the Cities of Refuge to the unwitting doer of evil in Israel, so are the Doctrines of revealed truth to the man who has done evil and violence to religion from error or mistaken zeal. Let him take refuge in the Doctrines of truth so far as they have been revealed to Him in the Word and live by them, and his spiritual Life will be preserved.

The only Standard of Character - Deut 6-14.

The Souls conception of God forms the keystone of religious Character, and gives quality

to the whole life, because it is the ideal after which the soul is consciously or unconsciously striving. Hence the importance of recognizing the unselfish love of God and His will to bless and serve others displayed in Jesus Christ, as the essential Divine Characteristics; otherwise the soul will wander far from Heaven by aiming at a wrong standard of perfection, and by following a God of its own imagination.

Opposition turned to Good - Deut 11:6

The Arguments and efforts even of those who reject revelation and reason from nature (Num. 16:1-31) assist the development of a real perception of truth, by clearing the mind of the falsities of merely persuasive faith, and removing the erroneous notion that any dogma can save without an obedient life.

One thing needful Deut 12:13-16.

A distinction between the essential and the unessential in worship. All that proceeds from the one only God as revealed

in the person and character of the Lord Jesus Christ is to be sacred and inviolate, and all other things are comparatively unessential and of choice. Only one must not confound them with the essentials of eternal life revealed from the Lord.

Thou shalt not muzzle the Ox

Deut 25:4

An old law with a universal meaning. The natural affections when preparing good for the internal man, should themselves be nourished from within.

The Ox the symbol of natural affections trained in patient, persevering obedience to truth. "Take my yoke to"

The natural love of honor and dignity, the love of gain, when subjected and obedient to the law of truth - as for instance, He that would be chief, let him serve - are in every honest, straightforward patient work serving the higher spiritual nature They hold us to our daily duties, and honestly

and faithfully for eternal ends; and they thus serve religion.

They ought hence to be nourished with the inward delight of use; not muzzled but nourished with an inward sanction, that we may love honor for the Lords sake, and love wealth for the sake of use in His Kingdom.

If an Ox gore a man he shall be stoned

Ex 21:28

Wild, wayward and wilful natural affections when they assault and destroy any truth or good of faith shall be utterly crushed out and destroyed. "Stoned" - destroyed by truths from the word asserted against them. "Thou shalt not"

The Foundations.

Psalm 11:3.

Everything that exists and subsists must have foundations. This is as important of true and righteous character as it is of

ramparts; as true of the invisible spiritual Church as it is of the outward house of stone.

Internal things universally rest upon externals as their foundation. The foundations are first in time, that internal things which are first in end, may exist and subsist.

1. Faith It is the gift of God. It comes from within from the Lord's Holy Spirit. It is a state of Soul. But truths revealed, learned understood and acknowledged are the foundations on which it rests.

If the foundations be destroyed what can the faithful do? Without foundation in truths what becomes of trust.

2. Love or Charity It is the highest good of religion. It has God for the object of its love, and from Him the eternal good of men. It is the love of God in us, but it is never formed in us until the foundations are laid in deed of obedience. Doing is the foundation of loving; we cannot receive love from the Lord except we receive it in deed, - i.e the deeds which He commands

3. So of worship which is at once the inspiration

and the result of charity and faith. Worship is both a principle and a practice. As a principle of reverence love and trust, it flows in from the Lord; and it has its foundation in pious habits. Worship as a state is communion with the Lord; but the State is formed by and rests upon acts of Prayer, confession, reading, Meditation &c.

If the foundations be destroyed – ? Let none ~~know~~ think he can retain Faith, Charity and worship, without attention to doctrine deed and pious acts. How much more is this true of the two sacraments which the Lord has made by Divine appointment, the very gates of the Church and of Heaven! No man can neglect them and retain his internal spiritual life.

Our Shield and Glory. - Psalm 3·3

1. The Lord as a shield protects man from all evils and infernal spirits. 2. He leads into intelligence and wisdom and as the sun of righteousness gives grace and glory.

3. He exalts mans ruling love to the possession of an eternal good, "lifting up the ~~Lord~~ Head"

The iniquity of Ephraim is bound up: his sin is hid - Hos 13:12. Describes a most unhappy and defiled state of the Church in which evil is confirmed by false persuasions and pretensions, and is thus concealed so as not to appear as evil.

The Lord is God of the Valleys - 1 Kings 20:28
There are modern Syrians who call the Lord "the God of the Hills" but not of the valleys; they allow his pre-eminence and rule in high things but not in common - in His own kingdom in Heaven but not on earth - in the things of worship and pious thought but not in the government of the passions and deeds of daily life.

How much owest thou unto my Lord - Luke 16-5
1. The debt owing from man to His God can never be discharged until it is known and ~~discharged~~ acknowledged - and this by serious and searching examination
2. In the humble and grateful acknowledgment of the debt it is fully discharged, - because such acknowledgement opens the heart to receive grace and do His will.

Take, eat - Matt 26:26. 1. With the understanding man takes spiritual food, which is the Word of God, in which He is present in His goodness and Wisdom. 2. With the will he feeds upon it, or eats, by incorporating it into his life.

Growth in Grace - II Peter 3:18 The circle of the life of man is to (1) desire (2) know (3) understand (4) will (5) do. Thence again (1) to acknowledge and supplicate (2) receive (3) assimilate (4) operate. In all, the Lord working to will and to do - the sap of the true vine circulating in the branch.

The Pearl of great Price - Matt 13:45,46. The pearls are the knowledges of Divine truth. The one pearl of great price, is the knowledge of God in Jesus Christ, that He is the fountain of Life, the source, the guide and giver of all good. It is in seeking heavenly wisdom that the one pearl is found; and the one pearl must be bought as well as found, before it can be possessed.

"I count all things but dross for the excellency of the knowledge of Christ Jesus my Lord etc."
(Phil 3:8-9)

Cast not Pearls before Swine - Matt 7:6

The pearls are Divine Truths revealed and known. As the Lord called Herod a "fox because he was cunning so contentious, argumentative wranglers may be compared to "dogs" and the sensual and avaricious to "swine". The lesson is: Never throw the holy things of religion into useless debate and dispute, nor present truths to worldly and avaricious motives for acceptance.

How to be a Christian - Luke 6:47-48

1. Come to Jesus Christ. 2. Hear His Words 3 Do what He teaches.

The first relates to the will; the second to the understanding; the third to the Life - Love, Faith and works. Such a Christian builds a "house eternal in the Heavens" (1) Founded on the obedient practice of Christs precepts; (2) Built up of His truths; (3) Cemented by His love; - a house in which the

Lord abides with man and protects him in all temptation and vicissitude

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<u>Treasure hid in the field</u> - <u>Matt 13:44</u>. The field is the mind of man. The treasure is the "remnant" of good and truth stored up by the Lord in infancy and childhood.
1. <u>The Lord has the first chance</u> with all of us. "Heaven lies about us in our infancy.". Into the innocence and teachableness of childhood the Lord stores (a) affections of delight in mutual love, obedience and love of hearing the Word. (b) truths, especially about God, Heaven and a good life. These are "treasures inly stored away". They are meant by the "remnant"
2. <u>When man is awakened</u> in after life, these states of innocent affection and faith assert themselves to consciousness. The inward joy of simple trust in God and His word is like the finding of treasure; it is too good to be true; too sacred to boast abroad.
3. <u>To possess it</u> and make it really his own, a man must sell all that he has acquired by selfish inclination and habit. It is

the Lord's in him; it cannot be appropriated to him as his own, till he parts with his self will and self-conceit and receives and adopts it as of himself.

<u>I will judge between</u> the fat cattle and the lean cattle - <u>Ezek. 34:20.</u>

The law of recompense and retribution cannot be escaped. A mans deed returns upon his own head. 1. He who uses the power of wealth and position to oppress his fellow man, to shove aside and trample down the weak, incompetent and unfortunate will find himself <u>in the other life</u> at least, without pasture and without place. 2. In the long run, Divine laws work out their judgment in this world also. 3. In the Church also, when strong, ardent, worldly affections, of wealth and place crowd out simple humble piety and obedience, <u>God is not in her</u> except for judgment. (see verses 17-24)

Peace through Victory - Matt 10:34-36.

Following the Lord involves entire consecration and submission to His commandments. His coming brings peace only through conflict. He does not come to create discord, but to establish order in man and in society; to teach the truth and lead by truth to good. Where all is evil and disorder, this involves commotion and conflict before there can be victory and peace. 1. Historically, loyal discipleship did, and in a measure always has, introduced division even in families. 2. Spiritually, it must inevitably bring the evil and false within the soul into conflict with the good and the true "A man's foes are they of his own household," i.e. they are within him

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Self, or the Lord. Matt 10:37-39. Spiritually to love father or mother, son or daughter more than the Lord, is to love our hereditary and our actual evils more than the Lord and His Word. Taking up the cross is combating evils as sins. Love is life, he who finds the old life of self-love delightful shall lose true life; and he who will lay it down in obedience to the Lord shall find life eternal - and a true and better natural life as well.

Christ's witness to John

Matt 11:7-11.

Our John the Baptist is the written Word. Christ is the living Word itself; the written word comes to herald and to bear witness to Him 1. "He was not that light, he was sent to bear witness to the light". 2. As John preached in the wilderness so the written word speaks our natural unregenerate minds. 3. Its message is the message of John "Repent". 4. Christ's testimony concerning John illustrates right and wrong notions and expectations concerning the Word - "What went ye out for to see" (a) "A reed shaken with the wind?" Do you look upon the Word in its dead letter? Such find it a hollow reed and interpret it according to every changing "wind of doctrine" (b) "A man clothed in soft raiment?" Some who think that the scriptures to be worthy of God and acceptable to man should be clothed in more than the graces of human composition. This is true of the Word in Heaven, and Angels in "the Kings house" are "gorgeously apparelled", but to sinful

men the Word comes in the coarse garb and plain speech of the prophet. (c) A "prophet"? Yea, and more - a prophet teaches from the word, the scriptures are the Word - the clothing and witness of Him whose life is light. All the truths contained in the letter of scripture are greater than any teaching of man; but far less glorious than the least of that internal word "settled forever in the Heavens."

Plucking the Corn - Matt 12:1. This really is illustrative of the true use of the Sabbath day, for it is an outward symbol of a spiritual act - the act of seeking appropriating and assimilating instruction from the Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The seed is the Word." It comes to us a precious kernel in the protecting husk of the letter; we pluck, separate the grain and eat, when we read, meditate understand and apply to life.

The Gospel net. - Matt 13:47-48. The Gospel is the doctrine of the Word. It gathers of every kind in that all are instructed; but only those who profit by the instruction, so as to attain by it a state of heavenly love and charity are good in the light of the judgment

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The discipline of Faith - Matt 14:22-23

The Lord, alone, in prayer upon the mountain; the disciples in the Ship upon the sea. The Divine presence withdrawn, man left to his work and its struggles; the Lords presence revealed in man's extremity! Lessons:

A mans need of prayer - a time and place for it

Steadfastness in temptation when apparently left alone.

The Lord is always near - revealed when needed.

The impulsiveness and inconstancy of faith (illustrated in Peter.)

The Lords power to uphold and restore it

The Lord our Pattern

Heb. 5-8

In order to redeem and save mankind the Lord took upon Himself a human nature which He glorified by His life in the world "For their sakes I sanctify myself, that they also may be sanctified through the truth." By its perfect conformity to the Divine Love and Wisdom the Human was glorified with the Glory of the Divine, and united with it. This work of Christ is the pattern of mans regeneration: For

1. The means are the same - namely, the actuating of victories over all evil assailing Him and us in the form of temptation.
2. The operator is the same - namely, God working in us, as in the human nature of Christ, both to will and to do
3. The mode is the same - namely, the opening of the capacities of His human nature and ours to the influx of the Divine Life.
4. The result is the same - i.e. the same in kind though differing in degree - we being recipients of the divine fulness which dwells infinitely in Him.

The Lords work the cause of Regeneration

Heb. 5:8-9.

The Lords glorification is not only the pattern, but also the efficient cause of mans regeneration. Prior to the Incarnation the Divine influx was through the Heavens. As mankind fell away a new medium was necessary to reach, redeem, and regenerate. Therefore, He took our nature, that He might sanctify it, and bring it into oneness with the Divine Nature in Himself; and being "made perfect it became the medium of Divine life, and "the Author of salvation unto all them that obey Him.

The Lords Prayer.

(selected)

Our Father which art in the heavens - Matt 6-9

We sincerely address these words to the Lord when we acknowledge (1) That from Him we live because He loves us and gives us life. (2) That he loves not us alone, but all. (3) That His presence in us is Heaven, because "the divine of the Lord makes heaven."

Hallowed be Thy name Matt 6:9

His Name is hallowed when we love with a holy love Himself and all things that are from him; when we love to read his Word, to meditate upon it; to understand it and apply it to life; when we love the truth concerning Him and his kingdom; and especially when we love His divine Human presence.

Thy kingdom come Matt 6:10

To repeat this petition sincerely we must ourselves be faithful subjects; loving to learn his commands and do them; considering always what is right because He commands it and not what is for our own interest

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Thy will be done in earth as it is in Heaven Matt 6:10

We are to prefer his will to our own. to keep our will subdued, pliant, promptly obedient; giving it up the moment we perceive that it is not also his. that it is not right, or not wise or not according to His providence. We are to do His work every day as the angels do in Heaven.

Give us this day our daily bread. Matt 6:11.

The bread that the Lord gives is his own goodness and wisdom. The prayer requires therefore repentance of all uncharitableness.

We are to seek first the heavenly bread, and then natural good things so far as they are needful.

And forgive us our debts as we forgive our debtors. Matt 6:12 . We owe the Lord for everything, and have nothing of our own to pay. He forgives us all that debt, and makes us his friends, honorable through his gracious gifts, on one condition, - that we also think, with Him, not of what others owe to us, or how they can serve us; but of what we can do to make them more free, more worthy.

And lead us not into temptation. Matt 6:13.

One who desires not to be lead into temptation, will not lightly seek it, nor be careless of safeguards. He will remember that the same voluntary dependence upon the Lord that is necessary to attain goodness is necessary to preserve it. He will watch and pray that his heart may not be lifted up and forget the Lord and perish (Deut viii)

But deliver us from evil Matt 6:13.

He who sincerely desires to be delivered from evil, will desire to see wherein he is in evil. He will neither justify it nor confirm it; but will pray that the truth may make him free, no matter at what cost of natural feeling.

For thine is the Kingdom, and the Power and the Glory, for ever. Amen. Matt 6:14

Herein is contained a full acknowledgment that truth and goodness are the Lord's alone; that returns for good work are his also; and that his sending us to do his work, blessing us with the joy of it, and sustaining us with the returns, is of his Infinite and abundant goodness.

The unseen World: What can we know of it?

John 14:2.

Man wants to know of a spiritual world and the life after death; and this knowledge like the knowledge of God, must be given by revelation. One of the first effects of the Lord's coming as the "light of the world" was the

restoration of this knowledge, and the implanting of faith in the nearness of the spiritual world and the reality of man's life in his spiritual body after death.

I <u>We can know what is revealed</u>: That the mind, which is the man, is in the human form, with an organized spiritual body, and lives after death in a spiritual world which is the soul of this world.

(1) The doctrine of the resurrection; the transfiguration of Christ; the vision of Moses and Elias: of the angels at Bethlehem and at the sepulchre; and the post-resurrection appearances of the Lord - all served to impart to the disciples a conception of a body within the body, and of a world within the world.

(2) This confirmed and explained the <u>visions of the seers</u>. They testify that their "eyes being opened", <u>they have seen</u> (a) Spirits and angels in recognizible human form, though out of the physical body and moving among phenomenal realities not of this earth (b) They have seen them in a world which they could only describe by the names of things in this world, but perceived by spiritual senses, touched and opened for

the purpose, and in no case by physical sense alone.

II What is revealed may be confirmed

1. By the testimony of tradition - no fact is so universally attested as that in all ages, under proper conditions, men have been sensible of the presence of spirits, and the nearness of the spiritual world.

2. By the evidence which reason gathers from the facts of Science. Science teaches nothing of a spiritual world; but it presents facts which require reason to postulate such a world (a) You have lain sleepless listening to the beating of your heart: who is this knocking? By and bye the knocker will retire and the beating will cease: who is it withdraws? Science does not know; but she presents the whole case so as to require the conclusion that the man himself lives in the body as in a house, and leaving, leaves it dead. (b) Here are two cells: no difference in their substance, no disparity in their structure - one becomes an Oak, the other a man! What dwells in them and moulds them to such different destinies? Science does not know, but she

shows us the facts that compel the inference that there is in them an internal spiritual organization and form, which belongs to the spiritual world, receives life and weaves to itself a body after its likeness (c) Even the doctrine of evolution, as John Fiske shows, requires us to conceive of the universe not as a mechanism but as an organism; it is not made, it grows from a Soul.
3. Intuition, the thirst of the Soul, the withheld completions of life, all require such a conception of the Unseen world, and sanction the testimony of the Seers

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<u>Sin blotted out</u> - <u>Isaiah 44:22</u> Sin does not extinguish Gods mercy, but hides it from us as clouds conceal the sun. 1. Forgiveness is the removal of these clouds between the Soul and God. 2. Forgiveness is conditioned on repentance "repent and be converted (turned) that your sins may be blotted out". 3. It is not the utter extinction of the evil disposition. They remain but they are removed from their central and controlling position. 4. It brings deliverance from the powers of Hell. 5. It renders us receptive of the Divine influences necessary to salvation - spiritual order and health.

The sweet uses of adversity - Rom 8:18; 2Cor 4:16-18

1. Sorrow is a great teacher. 2. Sorrow is a softener of the Soul. 3. Sorrow loosens our hold on the World. 4. Sorrow opens the heart to the influx of spiritual graces 5. The recompense is an eternal - an abiding one.

Oil for the Lamp, - Exo 27:20. The sacred Lamp in the Tabernacle is a type of spiritual faith. The priests were to keep it trimmed and lighted; the people were to bring the Oil. It is the function of the ministry in the Church to trim the Lamp of Doctrine and supply the light of instruction; but the people must themselves bring the oil of love to feed the lamp, or it will not give the light of faith

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The coming of the Son of Man - Matt 24:44 The Lord is called the Son of Man as to the Word, and the revelation of the divine truth. He is the Word made flesh. In every revelation of Divine truth He comes.

1. In a very special manner He comes to every one on his removal to the other world. Then "the books are opened" and the judgment is set

"In such an hour as ye think not" Be ye ready.
2. The Son of Man comes to an individual whenever his life is explored by the divine truth, whether here or hereafter. "He that is of the truth cometh to the light that his deeds may be made manifest."
3. The Son of man comes whenever Divine providence opens the life to higher states of love and faith. "He leads the blind by a way they know not;" but at every stage the light of revelation is flashed back over the way. "What I do thou knowest not now; but thou shalt know hereafter.

Ye cannot serve God and Mammon

Matt 6-24.

To serve God is to do good and to love the truth as a means of doing good; it is to regard the Lord first, the neighbour second, and ourselves last.

To serve Mammon is to love the things of the world as a means of selfish aggrandizement and gratification, and to love the truth only so far as it can be used for these ends; it is to regard ourselves first, the neighbour second and the Lord last. These things are opposites.

<u>If thou canst believe</u> - <u>Mark 9:24</u>. Many in this day like the man with his abscessed chest, approach the Lord with a most irrational doubt. "If" he said "<u>if</u> thou canst do anything have compassion on us &c". Jesus gave him back that "If" in a rebuke which shows the doubtful condition is not in the Lord, but in us. "If <u>thou</u> canst believe". Have we come each with his own burden of doubt or guilt, saying "If thou canst do anything for us". Then the answer of the Lord to us is "The condition is not with me, but with thee. Canst thou trust in me and in my word far enough and fully enough to do what I command? If we can do that, with the confession of how feeble our belief is, and a prayer for increase of belief - then all needful things are possible

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<u>The evolution of belief</u> - <u>John 4-42</u>. The woman testified; they inquired; saw, lived with Him and knew for themselves.

The whole process of the evolution of belief

1. Tradition - faith comes by testimony and teaching
2. Inquiry - faith comes by awakened desire and investigation
3. Reason - faith comes by understanding "we have seen him ourselves."
4. Experience - "and know that this is the Christ."

The Light of the World - John 8:12.

Christ is "the Light of the World" 1. Because He is the truth. 2. Because He speaks the words of truth for men. 3. Because His life in them is the light by which men are able to see the truth of what He teaches.

Death, Resurrection and Future Life

1 Cor 15:35

Paul calls it foolish to suppose the body that dies will be raised (vs 36). The living is raised out of the dead; the spiritual body out of the natural body (vs 45). Flesh and blood cannot inherit the Kingdom of God (vs 50) but the incorruptible man, who is a spirit, is raised out of it.

1. To die is to renounce the material body. Man then lives consciously in the spiritual world, in the spiritual body. This in involved in all that scripture which teaches the immortality of man; for the natural body is not man. It is man's, not man. The man is a spirit and has (not will have) a spiritual body. Death is its separation from the physical body.

If you call it a garment death is man's rejection of it, if a house death is moving out of it.
2. The spiritual world is a real world, in this world as the soul is in the body; we live unconsciously in it from the very first; our thinking and feeling are carried on by virtue of it; our spirits associated with spirits who live in it. Death only opens our life consciously and sensibly to its scenes and laws and people.
3. Physical death is a distinct and necessary step in the unfolding life of man "except a grain fall into the ground and die it abideth alone" It must burst its bonds and throw off its clothing to expand into its proper life. As seen by the Angels it is a birth and not death at all; a transition not an end; a glorious unfolding pregnant with such transcendent possibilities, that they await its consummation with holy awe. Man sleeps and the Lord with the Angels of the resurrection do the rest. Gently he is awakened; coming first to conscious thought, then to sight, he finds himself in a real world with the angels of the resurrection present and

others not far away.

4. After death, the judgment. Man begins his career of self-revelation. He is in a world where to think is to say, where to wish is to have, to will is to do; and what he is at heart that he becomes outwardly. All that hindered his lifes purpose is removed what he needs to know for its development he is taught; and all this because it is the harvest of what has here been sown. This world is for the formation of character, that for its development; and what it is he becomes. If he is good and teachable he is prepared for Heaven; if a lover of self and against God and His commandments he casts himself out among his own in Hell.

The Judgment Books

Rev 20: 12.

"It is appointed unto men once to die, and after death, the judgment." The apocalyptic scenes are symbolic; we need seek the principle of judgment which is dramatized.

I The judgment after death is self-revelation

and determination of character, in the light of the divine law of life.

What is the simple principle of judgment in every court of justice. It is not judge, lawyer or jury who judge, it is the law! The whole object is to determine two things: the facts about the man and the law of the case. So in the judgment after death

1. The books are opened. These are the books of the mans life; his internal and external minds, with their record of affection, thought, will, purpose and deed. These make him what he is. What is secret shall be revealed, and what was spoken in closets proclaimed on the house tops. He knows himself as others know him.

2. Another book is opened - the Book of life, of the one true life - the Book of God's life in the Word. The spirit and meaning of every precept and law of spiritual life, is opened and shines with its own revelation. Man sees and knows what is true and right; what is of God and makes heaven.

3. With that Book the books of a mans life must be compared - tenderly with all due

regard for ignorances and hindrances; but faithfully and inexorably. If centrally and supremely he has regarded God and tried to do His will then the light of revelation is a release not a judgment. He is shown and helped to realize it to the full capacity of his life, to receive God's life. But if he had regarded himself and not God, and sought ~~to~~ do only his own will, then it must be his own and not God's life he will live for evermore. This is the second death.

II <u>The judgment</u> is according to man's works, because into them he puts the quality of his life - they are what his love and motives are.

III <u>The judgment</u> is really self-pronounced. The Lord says, "I judge no man; the word that I have spoken, the same shall judge him at the last day." According to the quality of his life, as embodied and fixed in his works, will he seek the light of that word or shun it - open his heart to it or reject it; seek heaven or hell.

The Blessedness of Heaven

Rev 7:15-17

The revelations of immortality open to us clearly the conditions of eternal blessedness in Heaven.
1. The inmost source of heavenly blessedness is union with the Lord - "Abide in me and I in you" - this union the source of delight and joy unutterable (Ps 16:11).
2. A second source of heavenly blessedness is the union of principles in angelic character. Will and understanding act together; righteousness and peace have kissed each other; the house is no longer divided against itself.
3. A third source of heavenly blessedness is mutual love and the communion of uses and joys with the angels. While each is himself the good of each is the good of all; and there is the peace, harmony and joy of satisfied love.
4. The fourth source of heavenly blessedness is harmony between the angels and their surrounding circumstances. The scenery, the habitations, the light, the warmth, the colors and sounds, with their ineffable sensations of delight, flow forth from, fit and correspond with the life, states and occupations of the Angels. They

are not unsatisfied seekers, or uneasy strangers; but "at home" in their fathers house. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore

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